Sri Krishna Kathamrita Bindu

Issue 607

vana-priya-pratīkśinī

Anxiously Awaiting the Beloved in the Forest

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तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita
Bindu

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Make Friends with Krishna

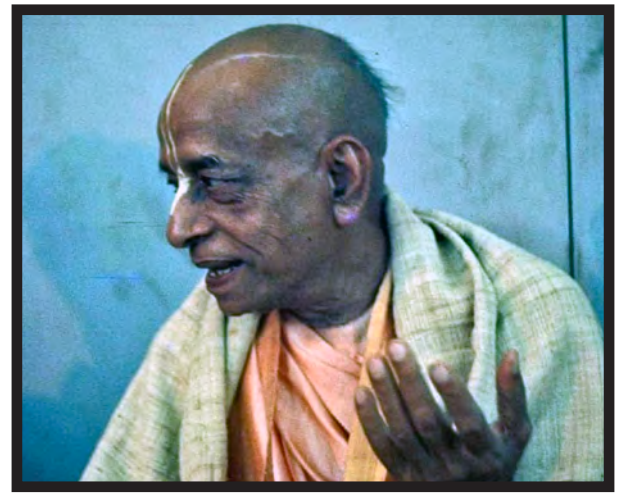
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

Krishna is within you. He is sitting within your heart as a friend, not as an enemy. Krishna is always your friend — *suhṛdaṁ sarva-bhūtānām* [*Bg.* 5.29]. You are searching out friends to talk with, to joke with, to love. Krishna is sitting there for that purpose.

If you love Krishna, if you make friendship with Krishna, if you love Krishna, then your life will be successful. You haven't got to search out any other friend. The friend is already there. Either you are a boy or a girl, you will find a nice friend within yourself.

That is the yoga system, when you realize this friend. So this friend is so nice, as soon as you become a little inclined to hear about him, *śṛṇvatāṁ sva-kathāḥ* — about Krishna, not any other nonsense talks, simply about Krishna — then Krishna will be so pleased."

— From a lecture in New Vrindaban. 7 June 1969.



Unknown potographer

Color of Garments

Sri Srimad Gour Govinda Swami Maharaja

In Jiva Goswami's *Gopāla-campū* (*purva* 15.2), Madhu Kantha is quoted as saying:

> *imau gaurī-śyāmau manasi viparītau bahir api*
> *sphurat tat-tad-vastrāv iti budha-janair niścitam idam*
>
> Wise persons have determined that though these two are of a black and golden hue respectively, in their minds they are of the opposite color, and, externally, their clothes are also of opposite color.

Radha and Shyama are sitting on one *siṁhāsana*. Externally they are two, but internally one.

Cover: Painting by an unknown artist. Kangra school. 1775-1780.

Vintage painting by an unkown artist.

The gopīs work to unite Radha and Krishna

How is that? *manasi viparītau bahir api*. Gauri means Radharani. Externally she is Gauri, golden-colored. But just the opposite is there inside. Shyama is there in Radharani's heart. He has entered into the heart of Radharani. Similarly, in the heart of Shyama, Gauri, Radharani, is there. Externally they are two, but internally one. How can one understand it? Those who are *budhās*, pandits, say, *sphurat tat-tad-vastrāv iti budha-janair niścitam idam* — it should be understood by the garments. Shyamasundar's garment is yellow-colored. This indicates that in the heart of Shyama, *tapta-kāñcana-gaurāṅgī*, Radha, is there. Therefore, his garment is yellow. And Radha's garment is a blue sari. This indicates that in the heart of Radharani, *ujjvala-nīlamaṇi*, Krishna, is there. Therefore, her sari is blue.

Kṛṣṇa-mayī kṛṣṇa yāra bhitare bāhire — "*kṛṣṇa-mayī*" means "one whose within and without is Lord Krishna." (*Cc. ādi* 4.98) Radharani is *kṛṣṇa-mayī*, Krishna is both outside and inside. Outside we see Krishna to the left of Radha. And inside of her heart Krishna is also there. This is oneness. The color of *unnata-ujjvala śṛṅgāra-rasa* is *śyāma*, blue. And the color of *mādanākhya-mahābhāva* is the hue of molten gold, *tapta-kāñcana-gaurāṅgī*. Therefore, *rasarāja* Krishna, the king of mellows, is *nava-ghana-śyāma*, black like the color of a new monsoon cloud. He is Shyamasundar. And *mādanākhya-mahābhāva-mayī* Radha is *tapta-kāñcana-gaurāṅgī*, whose bodily complexion is the hue of molten gold.

— *Mathura Meets Vrindavan*, p. 113. Gopal Jiu Publications. 2003. From a lecture in Bhubaneswar, 13 April 1994.

Dress of the Yogini
Part Four

From Śrī Rādhā-mādhavodaya
By Raghunandan Goswami

For more about Raghunandan Goswami, see Bindu issue 604. The story continues from Bindu issue 606.

sakhī ki kahili kalindī dahe
dubiyā maribi ihā nā sahe

morā ha-i tora ādeṣa kārī
āni milā-iba muralī dhārī

Painting by an unknown artist. Bijapur school. Late 1800s.

Separation and service

Unknown artist. Punjab Hills. circa 1770-1800.

Krishna spies on Srimati Radharani

"*Sakhī*, let [whatever previous advice we have given you] sink and perish in the deepest abyss of the Yamuna. As you can no longer bear his absence, and as we have yielded to your behest, we shall bring the flute player here and unite him with you." (104-05)

tabe je kahinu virasa vāṇī
se karite tora mānera hāni

ekhana jāninu giyāche māna
kariba ekhanu hita vidhāna

[Her *sakhīs* go on,] "Our insipid counsel [telling you to ignore Krishna and remain in your chamber, or saying he will be difficult to find, etc.] has prevailed in breaking your *māna* (sulkiness), and now that your *māna* has departed, we can and shall presently act for your welfare." (106-07)

[**Note:** "Insipid counsel" phrase is found in text 106: "*virasa vāṇī*" — *virasa* literally means without juice. The phrase also implies advice that is tasteless, melancholic, dispirited, unsavoury and morose.]

kintu kichu kāla dhairaja dhara
niśā āgamana pratīkṣyā kara

jvaratī basiā rayeche dvāre
kemana kariyā āniba tāre

bhoreo la-iyā jāite nāri
saṅkaṭa hayeche baḍa-i bhāri

e lāgiyā hao kiśorī sthira
niśi milā-iba śyāma śarīra

[Yet Lalita and Vishakha have this to tell Radha]: "But you must hold your patience a while longer, for, as you can no doubt see yourself, the night is coming to an end, and the old woman [Radha's angry mother-in-law Jatila] sits right outside your chamber door! How can we escort him here now! Besides, this hour of dawn brings other weighty obstacles, and is certainly not the time [to bring him here.] Therefore, O *kiṣorī*, be patient, and when the night comes, know that you will surely attain the dark-limbed one." (108-111)

eta śuni śrī rādhikā kahena kāndiyā
sakhī kahitecha ihā nāhi viveciyā

ekakṣaṇa ye nā pāre vilamba sahite
ki kari pāribe seha dina goyā-ite

yadi icchā haya mora prāṇa rākhibāre
ekhani dekhāo tāre konaha prakāre

Hearing these words Sri Radhika began to weep and answered them as follows, "*Sakhī*! Your proposal is not a reasonable option. How will I manage to spend the entire day [without him] when I cannot even endure the elapse of a mere moment [in his absence?] If you truly wish to preserve my life, then somehow or other, prepare for me to see him now!" (112-14)

lalitā kahena sakhī sthira kara mana
calilāma vana morā ei duijana

anveṣaṇa kariyā tāhāre saba sthāne
āniba ye konamate avaśya ekhāne

A Rajasthani painting by an unknown artist. C. 1760.

While swinging, Srimati Radharani exchanges glances with Krishna

Kangra or Guler painting by an unknown artist. Circa 1775-80.

Radharani speaks to a friend about her feelings of separation from Krishna

eka śaṅkā basi āche jvaratī duyāre
ki kari āniba tāre bhavana mājhāre

kariba tāhāra parāmarśa seikṣaṇe
ekhana calinu morā tāra anvesaṇe

"Settle your mind," said Lalita, "the two of us now venture into the woods, to search for him everywhere. One way or another we will assuredly bring him back here! The only obstacle is the old woman sitting on your porch. How can we bring him in your chamber when she remains seated there? Yet, [when the time comes to get past her] we shall consult Krishna, in the meantime, let us go on our quest to find him." (115-18.)

rādhikā kahena sakhī tvarite āsibe
vilamba haile mora dekhā nā pā-ibe

"Return quickly," said Radhika, "for if you are late, then you may not see me here anymore." (119)

viśākhā balena mana sthira karibāre
eka vastu diyā yā-i āmiha tomāre

eta kahi āni sei kṛṣṇa datta hāra
dilena galāya parā-iyā rādhikāra

"I want to give you something which will aid you in your efforts to steady your mind," said Vishakha. She then fetched the necklace which Krishna had given her [to Radha] and placed it around Radha's neck." (120-21)

[**Note:** In verse 57, Radha lamented how Krishna had placed a necklace at her feet, but in her anger, she kicked it away. Visakha had kept the necklace, and she now presents it to Radha.]

tāhā dekhi śrī rāvandita mana
kahichena tāṅra prati madhura stavana

eki eki priya-sakhī karuṇā tomāra
yogā-iyā rākhiyācha bandura e hāra

e hāra paraśa pāi āmāra mānasa
sukhī haila pānu yena tāhāra paraśa

Sri Radhika's heart filled with blissful joy upon seeing his necklace and she began to praise [Vishakha] in the sweetest way. "*Priya-sakhī*! What is this! What is this! This is nothing but your compassion, which you have now bestowed upon me [in the form of] our bandu's (friend

Kangra, Punjab Hills painting by an unknown artist. Early 19th century.

Virahiṇī nāyikā — *the heroine in separation*

Krishna's) necklace, which you had kept aside. The happiness I feel simply by touching his necklace fulfills all my wishes, for it feels like I am touching him. Until you have returned with our friend, I shall keep myself alive by gazing upon this necklace." (122-24)

javata bandura laye torā nā āsibe
ihā-i dekhiyā mora jīvana rahibe

yāha yāha torā ebe bandu anveṣaṇe
ānibe tāhāre kari vividha jatane

yadyapi vilamba haya tāhāte kiṅcita
tathāpi hārera guṇe thākiba jīvita

[Radha then said:] "Until you have returned with our friend, I shall sustain my life by gazing upon this necklace. Go! Go and find our friend! Escort him here with the utmost care, and if perchance you happen to be somewhat delayed, then I shall still be able to keep alive by looking upon his necklace." (125-127)

[**Note:** "*hārera guṇe*" (127) literally means: "the virtues, or good qualities, of the necklace." Its main quality being that it was once worn by him, and also that it was given as a token of reconciliation by him. Radharani saying that she has, "his necklace" is perhaps enough to convey its importance.]

[Continued in the next issue]

Sri Krishna Kathamrita Bindu

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Readers' Letters To Bindu

Letters regarding Bindu issue 606

What a spectacular issue this is (as are all the issues of *Bindu*, to be honest)! Heart-rending poetry and most evocative paintings describing Radha's pangs of separation from Krishna. Also, the first passage quoting Srila Prabhupada's description of those great souls who still live in Vrindavan and are searching after Krishna and the little piece by Srila Gour Govinda Swami are both so nectarean.

These issues are like power-packed AND delicious "spiritual protein bars" for the soul. Thank you for your continuous, tireless seva of bringing forth the deepest of *kṛṣṇa-kathā* for the upliftment and pleasure of the devotees of Sri Krishna! -- Why Dee Dee (From Facebook)

Every edition is beautiful and inspiring, but this one (606) is superlative nectar. Thank you Bindu team!!! — Dharma-setu Das (From email)

This is Surabhi dd from China. Please accept my respectful obeisances. All glories to Srila Prabhupada.

I have been reading *Sri Krishna Kathamrita Bindu* for many years. This brings me a lot of spiritual nourishment, inspiration and realization. Thank you for maintaining this wonderful project for so many years. (From WhatsApp)